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SIGNIFICANCE OF RAIN IN THE MYTH AND RITUAL OF ISRAEL

by

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LIST OF ABBREVIATIONS

ASOR	Annual of the American Schools of Oriental Research (New Haven)
AJSL	American Journal of Semitic Languages and Literatures (Chicago)
ASOR	Bulletin of the American Schools of Oriental Research (South Hadly, Mass.)
HERE	Hasting's Encyclopedia of Religion and Ethics (New York)
JBL	Journal of Biblical Literature (New Haven)
JPOS	Journal of the Palestine Oriental Society (Jerusalem)
JR	Journal of Religion (Chicago)
ZATW	Zeitschrift für die Alttestamentliche Wissenschaft (Giessen)
ZDPV	Zeitschrift des Deutschen Palestina-vereins (Leipzig)

INTRODUCTION

No religion has developed independently of social, political and geographical forces. The study of comparative religion and folklore has given much help to the student of the Old Testament. Climate and religion, says Dr. C. C. McCown, are much more intimately connected than we are accustomed to acknowledge, and natural phenomena were directly connected with the deities of the ancients.[1]

Water is the first essential of life and in Palestine in particular the supply of it depends upon rain. Without rain vegetation withers, and animals and men languish and die.

In Palestine rain is uncertain as to both amount and distribution. The uncertainty of rainfall has been a great hindrance to a rich and prosperous civilization or a populous agricultural state.[2] But, on the other hand, it has contributed the Hebrew thought of God and her moral teaching to the development of Hebrew religion. In the following pages, I am trying to study the part that rain has played in the history of Hebrew religion, especially in its myth, or ritual.

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1. "Climate and Religion in Palestine," JR., 7(1927), 521.

2. Ibid., pp. 534, 538.

CHAPTER I

MEANINGS OF THE HEBREW WORD FOR "RAIN"

In Palestine the year is divided into a rainy and a dry season, i.e., a cool, rainy winter, and a hot, dry summer.[1] Dr. C. C. McCown says that its two seasons are due to the fact that in winter its climate is under the cyclonic control which prevails in the temperate zone, while in summer the high-pressure zone of tropical calms, the zone of the great deserts, moves northward with the sun and for five months (June-October) effectually overcomes any cyclonic movements or any local tendencies to rain. Fortunately, in its general features, the climate of Palestine has been the same since the time of our earliest records.[2] We shall be able to get the proper interpretation of the passages in which rain is used in the Old Testament, by the help of the modern scientific and critical method.

The rainy season is subdivided into three periods.

(1) The rain which begins to fall from the end of October until the first of December is called the "Early", or "Former", or "Autumn" rain. In this period, heavy rain falls for a day or for several days at a time.[3] At the end of September or at the beginning of October, a slight shower is expected.[4] It opens the agricultural year; the soil, hard and cracked by the long summer, is loosened and the farmer begins ploughing.[5] In the Old Testament, rain which falls during this period is called יוֹרֶה or מוֹרֶה (GK. πρόϊμος).[6]

(2) After the Autumn rain, we have the so-called winter rain, which is heavy, continuous rain. It soaks the ground, fills the pools and cisterns, and replenishes the springs. In the Old Testament it is called גֶּשֶׁם . גֶּשֶׁם in Ezra 10:9 is translated as the "pouring rain," in the American Translation Bible. It is also the winter rain, for it falls in the ninth month (הַתְּשִׁיעִי חֹדֶשׁ , Ezra 10:13)[7] and the rainy season (גְּשָׁמִים עֵת , Ezra 10:13). Rain (גֶּשֶׁם) in Cant. 2:11, and Jer. 5:24, is also the winter rain, but the rest of other גֶּשֶׁם in the Old Testament may be translated as heavy rain, or showers, without regard to the winter season.[8]

(3) "The latter rain," or "the Spring rain", which falls during the latter half of March until the middle of May is called מַלְקוֹשׁ . It fertilizes the summer crops, and causes the grain to ear.[9] As Dr. C. C. McCown says,[10] the entire growth of the summer crops, such as millet, and the abundance of the vintage and the fruits of harvest, depends upon the "latter rains."

Without regard to season, we have the words for rain in the Old Testament. מָטָר is generalized as rain; רָבִיב and זֶרֶם[11] is used in the sense of shower of rain, or abundant rain.[12]

As a failure of the winter rain, or a deficiency of the former rain, or of the latter rain, causes partial or total failure of crops and dearth of water for man and beast,[13] the former rain and the latter

rain, in particular, were influential on the Israelites' economic and religious life. The following passages show us how they considered them as the gift of Jahweh.

> "If you will but heed the commands that I am giving you today, to love the Lord your God, and serve him with all your mind and heart, he will give you rain for your land in due season, the Autumn rains (יוֹרֶה) and the Spring rains, (מַלְקוֹשׁ), that you may gather in your grain and wine and oil, - - -" (Deut. 11:13-14).

NOTES

1. C. C. McCown, op. cit., p. 525.

2. Ibid.,

3. T. Cana'an, "Der Kalender des palästinensischen Fellachen," ZPV., Vol. 36, p. 273. "In this period, the Greeks have a "festival of the Cross'".

4. G. A. Smith, The Historical Geography of the Holy Land, 1931, p. 64. "At the end of September or beginning of October there falls the strong rain called "schatwet mṭūh", a rain which is reckoned harmful to sheep and goats in the Jordan valley." (Bauer: "Bemerkungen zu Dr. T. Cana'an," ZPV., Vol. 38, p. 55), "The light rain which falls at this time is also known as schatuet el-masāṭih. In Palestine the fruit (grapes and figs) spread by the peasant on the flat roof of his house to dry in the sun is called mistah. Rain spoils such fruits." (Robertson, E., "Rain, Dew, Snow, and Cloud in Arab Proverbs," JADS). (Vol. LII, p. 149, quoted Cana'an, ibid., p. 274, n1).

5. G. A. Smith, Ibid., pp. 63-64.

6. See below, p. 64ff. (Appendix.)

7. The ninth month in the old Canaan Calendar is called "Ki-(i)s(i)-li-mu" in the Babylonian and Assyrian Calendar, and כִּסְלֵו in Hebrew, (Zech. 7:1, Neh. 1:1). In I Maccabees 1:54, it is called Χασελεῦ . It falls on the two months of November and December. The Bible Dictionary in Japanese, 1934. p. 866.

8. See below, p. 64ff. (Appendix.)

9. A New Standard Bible Dictionary, 1936. p. 663.

10. Ibid., p. 532.

11. יָרֵחַ appears in the Old Testament but once, in Job. 24:8.

12. See below, p. 64ff. (Appendix.)

13. C. C. McCown, op. cit., p. 531.

CHAPTER II

VARIOUS USES OF "RAIN" IN THE OLD TESTAMENT

Rain as the Grace of Jahweh.

The rains in the following passages appear as the gift of Jahweh for the purpose of fertilization, and of his grace:

גֶּשֶׁם = Lev. 26:4. "I will give rain for you in due season, the land shall yield its crops, and the trees of the field shall yield their fruit."

Ezek. 34:26. "I will send down the showers in their season - showers of blessing (גִּשְׁמֵי בְרָכָה). Then the trees of the field shall yield their fruit, and the earth shall yield her produce."

מָטָר = Deut. 28:12. "The Lord shall open for you his rich treasury in the heavens, to give rain to your land in due season, and to bless all your labour."

(Cf. Job 5:10; 38:26. Ps. 147:8. Isa. 30:23.)

מַלְקוֹשׁ = Prov. 16:15. "And his favor is like a Spring rain-cloud."

מַלְקוֹשׁ and גֶּשֶׁם = Hos. 6:3. "He will come to us like the winter rain (גֶּשֶׁם), like the early rain (מַלְקוֹשׁ) that waters the land."

מַלְקוֹשׁ and גֶּשֶׁם and מָטָר = Zech. 10:1. "Ask rain from the Lord,

in the season of the Spring rains; from the Lord who makes the lightning, and gives them showers of rain".

יוֹרֶה , מָטָר and מַלְקוֹשׁ = Deut. 11:14. "He will give you rain (מָטָר) for your land in due season, the Autumn rains (יוֹרֶה) and the Spring rains (מַלְקוֹשׁ), that you may gather in your grain and wine and oil."

מוֹרֶה , גֶּשֶׁם and מַלְקוֹשׁ = Joel 2:23. "And do you, O sons of Zion, exult, and rejoice in the Lord, your God; and he has sent down to you rain (גֶּשֶׁם), the early and the later rains (מוֹרֶה (יוֹרֶה) וּמַלְקוֹשׁ) as of old."

Relation to the "Dew."

In the E document, we have no word for rain. It seems to me that the dew is here substituted for the rain as the grace of Jahweh. The dew in the Old Testament is regarded, in general, as the gift of Jahweh which fertilizes the soil.[1]

Deut. 33:13 (E). "Blessed of the Lord be his land, for things of heaven, for the dew (טַל), and for the deep[2] that couches below."

Deut. 33:28 (E). "And settled Israel in security, - - - In a land of grain and wine, with his heavens dropping dew."

Gen. 27:28 (E). "May God give you of the heaven's dew (מִטַּל הַשָּׁמַיִם), of earth's fatness (וּמִשְׁמַנֵּי הָאָרֶץ), with plenty of grain and wine."[3]

The Rainfall as the Punishment of Jahweh.

According to the following passages, the rains are given as Jahweh's punishment. In most of the cases, the rains fall with hail and thunder.

Exod. 9:33, 34. "The rain (מָטָר), hail and thunder had ceased so he sinned again - - - - ".

I Sam. 12:17, 18. "Rain (מָטָר) and thunder."

Ezek. 13:11, 13. 38:22. " גֶּשֶׁם and hail."

In Gen. 6:5-9:17, we have the story of the flood. It was the judgment of Jahweh upon a depraved race.[4] Most peoples of antiquity had a flood-story, except the Egyptians. The absence of a flood-story from Egyptian folk-lore is due to the annual inundation of the Nile, which was viewed as the greatest blessing the land enjoyed.[5]

In the Hebrew flood-story, there are two sources of the flood. One is ascribed to rain from the heaven, and the other is the bursting forth of the waters under the earth. In Israelite cosmology the sky is a very concrete dome-like structure (Amos 9:6), or firmament (רָקִיעַ), resting upon the circle of Earth. Above the firmament the masses of water were stored, which supplied the rainfall of the earth (Gen 1:6f).

The fall of rain was regard as the act of Jahweh in opening the windows of heaven.[6] In the J document of this story, the rains (מָטָר - Gen. 7:4, גֶּשֶׁם - Gen. 7:12) fell on the earth from the heaven, not through the windows of the heavens, for forty days and nights. In the P document of this story, the origin of the flood was not merely rain from the windows of the heavens, but the water from beneath the earth, i.e., the "deep".[7] By the fact that the fountains of the great abyss were broken up, the deluge is caused.

Furthermore, we must notice that the Noachian deluge manifests not only the judgment of God, but also his grace (Gen. 8:20-22). Jahweh put the rainbow in the clouds. It was a symbol of the covenant between Jahweh and the world (Gen. 9:12-13). The Catawba call the rainbow the "dead people's road", and the Hidatsa call the rainbow "the cap of the water", or "the cap of the rain".[8] The Hebrews, however, call the rainbow a symbol of the everlasting covenant between God and every living creature of every sort that is on the earth (Gen. 9:15-16 (P).

Even the great deep, the "Abyss" which is the source of the flood of the punishment appears as the blessing of Jahweh, which causes the springs, or fountains, in the Old Testament (בִּרְכֹת תְּהוֹם רֹבֶצֶת תָּחַת Gen. 49:25).

The Punishment by the Stopping of Rain.

From May to September, no rain falls in Palestine at all, especially during the time of harvest. Thunder or rain during the wheat harvest caused great terror (Isa. 12:17f).

The east wind is the only dreadful wind in Palestine, because it blows from the inland desert and brings excessive heat. This wind is the so-called passat wind. The Arabic word for east is sherk, and so for the east wind the Arab says sherḳ-îyeh. From this we get by corruption our word, sirocco (or sherokkoh), which has come to mean simply a hot blast from any direction.[9] "In Spring and Autumn the east or southeast wind brings lassitude and dessication because of its high temperature and low humidity, in winter it brings invigoration and clear skies."[10] Thus, every year the sirocco brings the desert, with its hot, dry air, and its flying sand, into the heart of the land.[11]

> "It is planted, indeed, but can it prosper? As soon as the east wind strikes it, shall it not wither away, wither away on the bed in which it grows?" Ezek. 17:10.
> (Cf. Jer. 18:17, Ezek. 19:12, Hos. 13:15, Jonah 4:8.)

This is considered as the punishment of Jahweh. By the drought, causing rainfall to cease, Jahweh shows his punishment.[12]

> "The anger of the Lord blaze against you, and shut up the skies so that there be no rain."
> (Cf., Deut. 28:24, II Sam. 1:21, I Kings 8:35,36; 17:1,7, II Chron. 6:26, 27; 7:13, Isa. 5:6, Jer. 3:3, Amos 4:7-8.)

> "Still further, it was I that withheld from you the rain, while there were yet three months till harvest - - - -
> But you did not return to me." "I smote you with blight

and mildew." (Amos 4:9.)

On the other hand, the west wind from the ocean brings mists and coolness, even during the summer.[13] In the rainy season a northwest wind brings rain.

"The north wind brings forth rain (צָפוֹן)". (Prov. 25:23)

צָפוֹן is used as the winter rain. In general, the south wind brings forth rain, as we see in Syrian proverb.

"When the south wind blows, rain is near," (Syria). The south wind is the rainy wind and is often poetically described as coming bearing its water-jar on its shoulder in Syria.[14] Dr. H. Guthe states that the so-called antipassat wind comes up from the south, or the west, or the southwest, usually bringing with it abundant rains.[15] Therefore, the north wind in Prov. 25:23 may be in the winter rain-season, or possibly there is an error in the text.

NOTES

1. J: Num. 11:9 (the manna). E: Gen. 27:28, 39. Deut. 33:13, 28. D: Deut. 32:2. P: Exod. 16:13-14 (the manna). Ps. 133:3; Prov. 19:12; Zech. 8:12; etc.

2. See above, p. 9.

3. Cf., Gen. 27:39 (E), "The dew (טַל) of heaven, the fatness (מִשְׁמַנֵּי) of earth." In the Ras-Shamra Tablets, we have the same expression: "The dew (ṭl) of heaven, the fat (smn) of the earth." (Syria, XII, r, p. 355) in Jack; ibid., p. 48.

4. In the New Testament, the flood is regarded as an analogy of baptism (I Pet.3:20f) and as an example of God's judgment on sinners (II Pet. 2:5). A New Standard Bible Dictionary, p. 269.

5. A New Standard Bible Dictionary, p. 270.

6. "The windows of the heavens were opened."

   See Gen. 7:11; II Kings 7:2; Psalms 78:23; 148:4.

7. The "deep" (תְּהוֹם LXX. ἄβυσσος Lat. abyssi).

   (It is conceivable that in primitive Hebrew mythology this t'hom, or "abyss", fulfilled the same part as the somewhat similar Babylonian Tiamtu, or Tiamath, "the Goddess of the Great Deep" with a dragon's body, whose destruction preceeded the creative deeds of the Babylonian Supreme God, Marduk, or Merodach. Marduk slew the dragon, clave its body in two parts, and made the heaven of one portion and the earth of the other). Quotation from Ryle, Genesis, Cambridge Bible, p. 5.

8. HERE., vol. x.,p. 371.

9. E. Grant, The Peasantry of Palestine, pp. 25-26.

10. McCown, ibid.,p. 526.

11. McCown, ibid.,p. 531.

12. Deut. 11:17.

13. McCown., ibid., p.526.
    Grant., ibid., p.26.

14. Robertson: Rain, Dew, Snow, and Cloud in Arab Proverb. JAOS pp.149.

15. A New Standard Bible Dictionary., p. 663.
Ct. Luke 12:54, "When you see a cloud arise in the west, you say at once, 'It is going to rain', and it does."

CHAPTER III

RAIN GODS AND RITUAL

The Seat of the Rain Gods.

The earliest agriculture was essentially dependent on irrigation in Palestine.[1] Consequently, the springs, wells, and streams were regarded as the abode of a spirit, or the place of a sanctuary. In Genesis 14:7, it is said that another name for Kadesh (קָדֵשׁ) ("sanctuary" "holy place") was 'En-mishpat (עֵין מִשְׁפָּט) "the spring of decision." This name implies that it was a well to which men came in order to obtain a decision. It must have been believe to be the abode of a spirit, and was therefore a holy well.[2] In the Old Testament, we have many springs which might be considered as the seats of spirits. For the examples:

'En-shemesh (עֵין שֶׁמֶשׁ) - Josh. 15:7; 18:17.

Chăzăzôn-tamar (חֲצָצֹן תָּמָר) - Gen. 14:7., which, according to II Chron. 20:2, is the same as 'En-gedi (עֵין גֶּדִי) "the spring of the kid").

'En-hak-kore (עֵין הַקּוֹרֵא) - Judges 15:19.

'En-ha-tannin (עֵין הַתַּנִּין) "Spring of the dragon" - Neh. 2:13.

Although we have by no means exhausted the references to springs,[3] there is a further type of sacred water to be considered. The Hebrews also attached great importance to sacred wells, i.e., waters which had to be dug for before they came forth, Bĕ'ēr (בְּאֵר). The distinction between springs and wells is not always observed in the Old Testament.

The wells called Esek (trouble, בְּאֵר עֵשֶׂק), Sitah (hostility, שִׂטְנָה), and Rehoboth (room, רְחֹבוֹת) in Gen. 26:18-22, and "Beer-sheba" ("well of the oath" בְּאֵר שֶׁבַע J - Gen. 26:32-33, E - Gen. 21:31). These wells might have been the sacred centers of the agricultural men, and of the wandering herdsmen.

A very instructive passage is Num. 21:17,18 (E), one of the oldest fragments of poetry in the Bible, in which the well is addressed as though it were a living being:

"Spring up, O well;" sing ye to it:
"O well, which the princes digged,
Which the nobles of the people delved
With their sceptre, with their staves."

Such words, sung directly to the well, can only mean that it was believed to be the embodiment of a supernatural being who caused it to spring up.[4] As Dr. W. R. Smith says: "In Palestine to this day all springs are viewed as the seats of spirits, and the peasant women, whether Moslem or Christian, ask their permission before drawing water."[5] However, the gods of the springs, or wells, Dr. W. R. Smith says again, extended their domain over the land watered by the sky, and gradually added to their old attributes the new character of "Lords of rain": men saw with their own eyes that clouds rise from the sea (I Kings 18:44) or from "the end of the earth", i.e., the distant horizon (Jer. 10:13; Ps. 135:7), and so they had no reason to doubt that the rain came from the same storehouse as the fountains and streams of the Baalim.[6] Dr. Smith argues against the view that the cosmology

of Gen. 1, with its twofold storehouse of waters above and beneath the firmament, is more primitive than the simpler conception of rising clouds (עָשָׂה). The cosmology of Gen. 1 is confined to post-exilic writings (II Kings 7:2,19 is not to the point), and involves a certain amount of abstract thought; while the other view merely represents things as they appear to the eye.[7] In the oldest poetry of the Hebrews when Jahweh rides over his land in the thunderstorm, his starting-point is not heaven but Mount Sinai,[8] a natural conception, for in mountainous regions storms gather round the highest summits. As W. R. Smith says, on this analogy we may infer that when the rainclouds lay heavy on the upland glens and wooded crown of Lebanon,[9] where the great Baalim of Phoenicia had their most famous seats at the sources of sacred streams,[10] their worshippers would see a visible proof that the gods of the fountains and rivers were also the givers of rain.[11] The Lebanons seem to have been the chief seat of the god, and were regarded as the Syrian Olympus.[12]

According to Dr. Jack's study, the Baʿal (otherwise Hadad) was not a Phoenician god originally (Philo does not include him in the Phoenician pantheon). As the Phoenicians came from the south to Syria, they naturally regarded him as a northern deity, calling him by the epithet ṣâphôn, or "north". Baʿal-ṣâphôn is thus the Baʿal called ṣâphôn, and sometimes in the Ras Shamra Tablets he appears as ṣâphôn alone.[13]

In the Ras Shamra inscriptions, the region called Baʿal-ṣâphôn is known to have been rich in copper mines (according to Sargon's Annals and the text of Tiglath-pileser III),[14] it may rather have lain some-

where in the Lebanons.[15] His chief seat was in the "remote parts of the north" (ṣrrt ṣpn, where ṣrrt is probably from the Babylonian ṣurru, "heart," i. e., "remote parts"), and it was doubtless the sacred Mount of Assembly referred to by Isaiah (14:13ff), and Ezekiel (28:14,16), which is also stated to have been in the remote parts or recesses of the north, and above which sat the Most High.[16] Isaiah's words suggest to us that the God Most High (אל עליון) sitting upon the Mount of Assembly, seems to be a god of the weather, of storm and rains.

> "I will ascend into heaven - - - - above the stars of El, and I will sit upon the Mount of Assembly, in the remote parts of the north - - - - I will become like the Most High." (Isa. 14:13f)
>
> "The wailings for Tammuz at the Northward gate." (Ezek. 8:14)
>
> "Raise your eyes to the north; north of the altar-gate." (Ezek. 8:5)

The North had a fatal significance in the myth of Tammuz, Adonis, or Aleyan Baal. Their chief seat was in the "remote parts of the north." Thus, the seat of rain gods in the Old Testament seems to be in the remote parts of the north, where is the Mount of Assembly of deities.

Rain Gods and Feast.

A. אֵל עֶלְיוֹן and בעל אלצין

עֶלְיוֹן is used of "god" in the Old Testament, either alone or in combinations with יְהוָה or אֱלֹהִים.[17] In the Ras Shamra Tablets, 'Aleyan is written as 𐎀𐎍𐎉𐎍 𐎓𐎐𐎍, that is, בעל אלצין.[18] Dr. J. W. Jack gives a note that we may not be confused on the form of the two names, אלצין in the Ras Shamra Tablets, and עֶלְיוֹן in the Old Testament, which are quite different in the original.[19]

Dr. J. A. Montgomery regards this name, אלצין, as developed out of 'allon (בְּכוּת אַלּוֹן in Gen. 35:8) and from this point of view, he identifies אלצין as a corn god, and אלצין with Adonis.[20]

Dr. G. A. Barton identifies אלצין with אַלּוֹן as Dr. Montgomery states above. The name אלצין is apparently a Phoenician form of the Hebrew word אֵלוֹן which in Hebrew means "a terebinth," "an oak."[21]

Dr. A. R. Johnson proves in "The Labyrinth", edited by Prof. S. H. Hooke, that אלצין is a sun-god.[22] But this identification is now questioned.

Dr. W. F. Albright[23] and Dr. Hans Bauer[24] identify אלצין with the biblical עֶלְיוֹן, and both of them are the same with Ἑλιοῦν, the Phoenician god.[25]

אלצין in the Ras Shamra Tablets, is described as a son of the Ba'al. The Ba'al in the Ras-Shamra Tablets is not only the appellative but is a proper name of a god. The Ba'al has no solar characteristics, but is identified with Hadad (also known as Ramman), the god of thunder,

storm, and rain. Thus we read "Ba'al makes his voice heard in the cloud", and "Ba'al utters his holy voice", and he launches the lightning and sends the rain.[26] אלאין personifies Winter (or Winter and Spring). He also was the spirit of river and waters, the clouds, storms, including eight boars. "And thou," we read, "take away thy clouds, thy wind, thy thunder, thy rains." His most characteristic name is Rkb-rpt, "he who rides upon the clouds." His purpose was to fertilize the earth, and he died or disappeared when the dry warm weather came, and did not return to life till the end of the summer.[27]

אלאין has as his paredros (πάρεδρος) ʿAnath (ענת), the daughter of the Baʿal, consequently, the sister of אלאין . The name of ʿAnath is spelled in the same way as the word for "fountain", pronounced ʿEnât in north-Canaanite.[28] That the god who causes rain should have a consort who causes the flow of springs is only natural, especially when we recall that the flow of springs was connected with the sexual secretion of the earth-goddess by a number of ancient Oriental myths and conceptions.[29] In the later Jewish haggadah the waters of the upper fresh-water ocean (tehôm), whence came the rain, were masculine, while the water of the lower fresh-water ocean (tehôm), whence came the fountains, were feminine.[30]

Thus, אלאין seems to be a rain god, and to play the same parts of Tammuz[31] in the "Ishtar-Tammuz Cult." In one of the Ras Shamra Tablets, אלאין pictures as being attacked by the wild beasts as Tammuz, and dying at the same time.[32] According to Dr. G. A. Barton's study on the poem discovered at Ras Shamra in 1930, אלאין is compelled to pass through the seven barriers (gates) in the under-world.

These seven gates suggest a parallelism between this poem and "Ishtar's Descent."[33] When אלאין goes down to the under-world, being attacked by a beast, Anath (ענת) goes in search for him and demands him from Môt,[34] as Ishtar goes to fetch Tammuz back from Sheol (under-world). The underlying motif is identical with that found in the literature of the whole of the Near East, where, as a rule, only the two seasons of Summer and Winter exist. If אלאין is a rain god as one of the characters of Tammuz, עֶלְיוֹן in the Bible might be a rain god, because עֶלְיוֹן seems to be the same with אלאין . אֵל עֶלְיוֹן (A God Most High) in Gen. 14:19, the creator of the heavens and the earth (in R. V. "the possessor of the heavens and the earth" אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ), was the deity of the sanctuary of Jerusalem.[35] This title " עֶלְיוֹן " is applied to Jahweh.

"He bowed the heavens and came down
Thick darkness was under his feet.
He rode upon a cherub and flew,
And he sped on with the wings of the wind.
He made darkness his court:
Round about him as his pavilion was the darkness of the heavens,
Thick clouds without brightness;
Before him pass his thick clouds,
Hailstone, and coals of fire,
And the Lord (יְהוָה) thundered from the heavens,
The Most High (עֶלְיוֹן) uttered his voice;

Hailstones and coals of fire." (Ps. 18:10-14)

"There is a river whose streams make glad the city of God,
The holiest habitation of the Most High; (קֹדֶשׁ מִשְׁכְּנֵי עֶלְיוֹן)
God is in the midst of her; she will not totter.
God will help her at break of dawn." (Ps. 46:4-5, Heb. 5-6.)

The linguistic meaning of the title, "God Most High" or "the Most High God (אֵל עֶלְיוֹן) in the Old Testament might come from that עֶלְיוֹן is above the cloud as a god of rains, sky and thunder. Having lost its original meanings, עֶלְיוֹן has been applied to Jahweh.[36]

The Feast and Rite of Tabernacles.

The Feast of Tabernacles was celebrated at the beginning of the year, which, among the Hebrews, began in Autumn.[37] This was the time of the former rains. These rains were absolutely essential because they softened the soil, they made the field fit for sowing. They were heavy rains, and were often accompanied by thunder and lightning (cf. Jer. 10:13). Tabernacles is to be kept at the year's'revolution' t^{e}quphāh, (תְּקוּפַת , Exod. 34:22b), a word peculiar to this feast (cf. Isa. 29:1), or at the close of the year (Exod. 23:16).[38] It is an agricultural festival adopted by the Israelites after their settlement in Canaan.[39] It must have been connected with the god Tammuz.[40]

Psalm 65:9-13, was clearly sung at the time of the former rains, and therefore was proper to this festival:[41]

"Thou visitest the land and makest it overflow;
Thou greatly enrichest it.
Through the brook of God, which is full of water,
Thou preparest their grain: for thus dost thou prepare it:
Thou dost saturate its furrows; thou dost settle its ridges;
With showers thou dost soften it;
Its young growth thou dost bless.
Thou crownest the year with thy goodness,
And thy paths drip fatness.
The meadows of the plain drip,
And the hills gird themselves with joy.
The pastures are clothed with flocks;
And the valleys are covered with grain;
They shout for joy; indeed, they sing!

As Dr. W. O. E. Oesterley says[42] it is not surprising to find that there was a rite performed during this festival which was in the nature of a rain-charm. This is never referred to in the Old Testament, but as one of the popular rites there is no doubt that it goes back to early times. This was the water-drawing ceremony described in the Mishnah. Water was brought in a golden pitcher from the pool of Siloam; then a procession was formed, and with singing, accompanied by musical instruments, it passed up into the Temple. Here the water, together with a wine oblation, was solemnly poured out by the priest beside the altar in the presence of the congregation. This ceremony was performed on

each day of the festival. The meaning of it is not far to seek; 'in its far-off origin,' says Thackeray, 'it symbolized the rainfall of the coming year; it was, it seems, a species of rain-charm. The Jews themselves virtually so explained it: "Offer ye waters before me on the Feast of Sukkôth, that the rains of the year may be blessed to you," so says the Talmud (Rosh hashma 16 a).[43] The prototype of the procession from the pool of Siloam is described in I Kings 33:5, 45 and Neh. 3:15, 12:37.

Certain traces or reminiscences of the sacred marriage are to be discerned in the ritual of this feast. It was the custom at harvest-time for the harvesters to make these booths and to dwell in them as long as the harvest lasted. The 'booth' originally represented the sacred grove in which the divine marriage was consummated.[44] It must have been intended to quicken the growth of vegetation by homoeopathic magic.

What was the meaning and purpose of the rite of waving palm-branches during the Feast of Tabernacles? The technical name for the palm-branch is Lulab, from the root meaning 'to sprout', or 'bloom'; and this suggests connection with the sprouting of the vegetation in the Spring.[45] That the custom of carrying this was ancient may be gathered from the fact that it is based on the command given in Lev. 23:40, in connection with this feast.

> 'And you shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of the thick trees, and willows (or poplars) of the brook.'

That is to say, the Lulab was made of the same materials as the booths;

though this occurs in one of the later Pentateuchal documents, it undoubtedly refers to earlier custom. The palm-tree was, according to Egyptian, Babylonian, and Assyrian belief, the Tree of Life.[46] The willow (or poplar, or virburnum) grows by the water, and thus symbolizes moisture. The original rite of palm-waving is a magic charm for furthering the growth of the crops, parallel to the water-drawing ritual, which was a rain-charm. The other popular rites at the festival were the carrying of the Ethrog (this is a fruit similar to a lemon) and the hanging of a lamp in front of the ark containing the scrolls of the Law.[47] The object of this ceremony might have been to secure the fertilising rain.[48].

The Day of Atonement.

This autumn festival was preceded by the rite of wailing for Tammuz, a custom which has survived in the fasting and humiliation which precedes the Hebrew Day of Atonement,[49] a day which itself preceded this Autumn festival. As. Dr. G. A. Barton points out,[50] the ritual of the Day of Atonement is probably a survival under a new interpretation of the worship of Tammuz, or some equivalent god, in connection with the worship of Jahweh, for there is no more reason to suppose that this was borrowed from the customs of the Canaanitish Baalim than the date feast itself.

In Zech. 7:5, 6, "When you have fasted and mourned in the fifth and in the seventh months . . . . . And when you eat and when you drink . . . . .."; the seventh month is the month of the Feast of Tabernacles. "Eating and drinking" (אָכֹל , שׁתה (שְׁתִי)) is one

of the rites of the fertility cult. And in like manner the annual mourning for Tammuz, or Adonis, supplies the closest parallel in point of form to the fasting and humiliation on the Hebrew Day of Atonement.

We find many references in the Old Testament which seem related to the annual mourning for Tammuz, Adonis, or אֵבֶל בֵּית in the Old Testament.

Amos 8:10. "And I will turn your festivals into mourning
And all your songs to dirge (קִינָה).
And I will put sackcloth upon all loins,
And baldness on every head;
And I will make it like the mourning for an only son,
(וְשַׂמְתִּיהָ כְּאֵבֶל יָחִיד)
And the end of it like a bitter day" (יוֹם מָר).

Amos 5:16-17. "In all squares shall be lamentation;
And in all streets, they shall say, 'Woe! Woe!' (הוֹ - הוֹ)
And they shall call the plowman to mourning (אֵבֶל),
And to lamentation (מִסְפֵּד), all who know how to wail
(נָהָה , יְהִי)
And in all vineyards (כְּרָמִים) there shall be lamentation
(מִסְפֵּד),
When I pass through the midst of you."

Joel 1:8. "Wail, like a virgin girded with sackcloth,
For the bridgroom of her youth,
(אֵלִי כִּבְתוּלָה חֲגֹרַת-שַׂק עַל-בַּעַל נְעוּרֶיהָ)

Joel 1:13-14. "Gird yourselves with sackcloth and mourn (סָפַד)
Wail, O ministers at the altar!
Come, spend the night in sackcloth, ...
Sanctify a fast; (קַדְּשׁוּ - צוֹם) . . . . . "

"The wailing of Jephthah's daughter and her companions"
(Judges 11:37-40.)

"The oak of weeping" (Gen. 35:8)

"The mourning for Hadad-Rimmon in the plain of Megiddo."
(Zech. 12:11.)[51]

Job 2:14. "Then they tore, each one, his mantle, and they cast dust over their heads toward the heavens. Then they sat down with him upon the ground for seven days and seven nights."

Lam. 2:10. "They have thrown dust on their heads; they have put on sackcloth. The maidens of Jerusalem hang their heads to the ground."

These passages show us the traditional wailings for a rain god. Particularly, when we recall the probability that the name Αἴλινος used in the Greek lamentation may be derived from Aleyn,[52] we can believe that the annual wailings took place at the time of harvest after the summer, i. e., at the Day of Atonement, which approximately corresponds to the Autumn festival, the Feast of Tabernacles.

The Joyous Character in the Feast of Tabernacles.

(Sacred Dance and Sacred Marriage)

The joyous character in these cults, or rituals, especially in the Feast of Tabernacles was never entirely lost. They increased their joy as with joy in harvest (Isa. 9:3, כְּשִׂמְחַת בַּקָּצִיר), and rejoiced like the peoples loving a harlot's hire (אֶתְנָה) upon all threshing-floors for grain (Hos. 9:1).

Dr. T. H. Robinson gives us an explanation of "the dance of women of Shiloh" in Judges 21:19-21,[53] from Rabbinic sources. In Ta'anith iv:8-10, we have an account of the festival of the gathering of wood for the altar on the 15th of Ab, and Simeon b. Gamaliel is cited as having described a women's dance in the vineyard on that day, and on the Day of Atonement. The former of these two dates falls in August, but the latter is in the same period as the Feast of Tabernacles, and may well have been the earlier.

Prophetic and priestly agencies, however, gradually reformed the practise and made Tabernacles the greatest of the Hebrew feasts. The following quotation from the Book of Zechariah may be the best suitable example of the relation of the Feast of Tabernacles with rains:

> "And it shall come to pass that ny that are left of all the nations that went up against Jerusalem, shall go up from year to year to worship the king, the Lord of hosts, and to celebrate the feast of booths. And it shall come to pass, that if anyone of the clans of the earth does not go up to Jerusalem to worship the king, the Lord of hosts, there shall be no rain upon them. But if the clan of Egypt does not go up nor enter, then upon them there shall fall the plague with which the Lord will plague the nations who do not go up to celebrate the feast of booths."[54]

According to a Talmud text, Dr. E. Burrows says the explanation of the ritual water-pouring in the month of Tisri is that libations were poured into the selhin, channels descending beneath the rock, to evoke (so to say) the waters of the tehons and so procure rain.[55] The month of Tišri is the month of the Feast of Tabernacles. In other words, as Dr. A. R. Johnson states,[56] the gift of rain is made dependent upon the celebration of the Feast of Tabernacles in Jerusalem.

According to the Rabbis, Dr. W. R. Smith says, the object of this ceremony, the Feast of Tabernacles, was to secure fertilizing rain in the following year.[57]

The Song of Songs. (Canticles).

The Song of Songs has been interpreted as, (1) the Wasfs, or marriage songs of the Syrian peasantry, or (2) a drama or a dramatic poem, the only surviving example of this type of ancient Hebrew literature, or (3) "the Tammuz-Adonis ritual liturgy".[58] Dr. T. J. Meek has attempted to show that our present book of Canticles had its origin in the early fertility cult, which the Hebrews took over from the agricultural Canaanites on their settlement in Canaan.[59] Tammuz-Adonis ritual, Dr. N. H. Snaith says,[60] took place in the month of Ab, June to August (אָב , Ἀβά Josephus, Ant. iv.4:7) in the Mishnah; the association in Phoenicia of Adonis and the red anemone later suggesting Easter as the time of weeping. But equally strong is the association with the damask rose, and this "points to a Summer rather than to a Spring celebration of his passion." Lagrange also insists[61] that the rite of Adnonis was always celebrated in Summer, at the June solstice, or soon afterward. Dr. R. Smith also states,[62] that the weeping for Tammuz[63] and weeping on the Day of Atonement, at the close of the Day of Atonement, the ceremonial dance of "the maidens of Jerusalem" (cf. Cant. 1:5) took place in the vineyards in Autumn. In Song 7:1, the Dance of Mahanaim may well have been the ritual dance that always took place as a feature of the fertility cult. The bride's lament and search for her lover (1:7; 3:1-4; 5:2-7; 8:1,2,13,14) are quite after the order of the lament for Adonis, and similar laments. These sacred dances, the bethrothal element, and the lamentation, in the Song of Songs seem to show that it was used in the liturgy of

the Autumn Festival.

However, when we read the following passage, the Song of Songs seems to be used in the Spring Festival.

"For see, the winter is past
the rain (גֶּשֶׁם)[64] is over and gone
The flowers have appeared on the earth,
the time of song (זְמִיר)[65] has come;
And the call of the turtle dove
is heard in our land;
The fig tree is putting forth its figs,
and the blossoming grapevines give forth fragrance."
(Song. 2:11-12.)

Moreover, the Song of Songs is still ordered to be read during the Passover, clearly indicating that it has been brought down from the primitive Spring Festival.[66] At any rate, the most natural and most satisfactory explanation is as the survival of an early liturgy of the fertility cult. Accordingly, as Dr. Meek says,[67] in the fertility cult someone represented the god, another the goddess, there was the wooing of the two, and the rites culminated in their marriage and union. This was supposed to have a like effect upon the deities themselves and the result would be fertility in nature, since the gods were Nature. This is exactly what we have in the Song of Songs. A maid and her beloved are wooing each other to the end that there may be a revival of life in the world (cf., e.g., Cant. 6:11; 7:13; 2:10ff.). Many of

the fertility deities were deified kings, and often in the liturgy the king himself played the part of the god.[68] Hence a frequent title of the god is"king," and another even more frequent is "shepherd." Indeed it is the usual designation of the god. Both of these terms are the regular appellations of the bridegroom in the Song of Songs. The alleged rivalry between a king and a shepherd nowhere exists. There is only one lover, as there is only one maid, the one in the original liturgy impersonating the god, and the other the goddess.[69] Dr. Erbt[70] has explained Solomon (שְׁלֹמֹה) in the text as a later rendering of Shelem (שָׁלֵם),[71] another name of Tammuz, or Dod.[72] Dr. Meek has interpreted the Shulamite (הַשּׁוּלַמִּית Cant. 7:1) as Ishtar of Jerusalem,[73] originally the goddess Shala. In a late astronomical tablet in Sumer, the western Ashtarte is identified with the constellation Virgo, and we have seen that Shala, or Ashratu, had been identified with Geshtinanna in Babylonia.[74] The consort of Dod, therefore, was Shala, and she is so frequently connected with the Lebanons (Cant. 2:14; 4:8, 12-15; 7:5), the mountain home of Adad and Shala, and in Song. 4:15 the original reference must assuredly have been to the Palestinian goddes of vegetation and life-giving rain:[75]

> "A fountain of gardens, a well of living waters,
> And flowing streams from Lebanon art thou."

From the standpoint of the linguistics, the Song of Songs uses the cult language of the Tammuz-cult liturgy.[76]

The Song of Songs, therefore, was the ritual liturgy of Adad-Shala cult used in prayer for fertilizing rains, and was used at the Feast of Tabernacles.

The Rain-Giver and Ritual in the Old Testament

Elijah and Samuel.

Elijah, the servant of Jahweh, seems to have been given a special power over dew and rain by Jahweh (I Kings 17:1). Elijah was himself believed to possess the power of rain-making by magical means. It is, as Dr. W. O. E. Oesterley mentions, connected with animistic belief, for, rain was "inspirited" (like every other form of water).[77] In the narrative of Elijah (I Kings 17:1-18:46),[78] Carmel was a sacred mountain of the Phoenicians (I Kings 18:19-20). Elijah challenged the prophets of Phoenician Baal and of the Ashera (I Kings 18:19). Ashera must be the Tyrian Astarte.[79]

The prophets of the Baal, and Elijah, cut the bull in pieces and laid it on the wood (18:23). From the Amarna letters, Dr. S. A. Cook says that it appears that the two dominant deities were the sun-deity, and the god of mountain and rain, whose animal was the bull. The rain-god's name is Addu, or Adad, Hadad, Ramman, or Teshub, and their animal is the bull. On an Akkadian seal inscribed 'to the god Hadad and the goddess Shala', the god stands on the bull, holding the thunderbolt.[80]

The prophets of the Baal called on the name of the Baal from morning until noon, saying, "O Baal, answer us." But there was no voice, and none answered. And they limped about the altar which they

had made (I Kings 18:26). פָּסַח (limp) means here the limping dance. The limping dance of the prophets of Baal is associated with forms of mournful supplication. In Syria, says Dr. W. R. Smith, the same verb of dancing, in different conjugations, means "to dance" and "to mourn".[81]

> "Then they cried with a loud voice, and proceeded to slash one another according to their custom, with swords and with lances, until the blood gushed out upon them" (I Kings 18:28).

Pain was no longer felt.[82]

> "Elijah mocked them, and said, 'Cry with a loud voice; for he is a god; either he is meditating, or he has gone aside, or he is on a journey, or perhaps he is asleep and needs to be awakened!" (I Kings 18:27.)

The Baal was helpless in the land of Jahweh. Whatever his power may have been in Phoenicia, it did not extend to Israel. The Baal was a local deity rather than a tribal spirit, and was attached to the soil rather than to the clan.[83] When Tammuz was in the under-earth, there was no fertility on the earth.[84] There was no power of the Baal on the earth.

> "Elijah also laid the pieces of wood in order, cut up the bull, and laid it upon the wood" (I Kings 18:33).

He made an altar with the stones (I Kings 18:31-32). Stones are often supposed to possess the power of bringing rain.[85] As a common feature of this ceremony, he filled jars with water and poured it upon the burnt-offering and on the wood (vs. 33).

Frazer is of the opinion that the method adopted by the rain-maker

is usually based on homoeopathic, or imitative magic.[86] In I Sam. 12:16-18, Samuel is represented as brining thunder and rain, by calling unto Jahweh at harvest time, i.e., during the dry season. When Samuel poured the water, and fasted, and took a sucking lamb and offered it to Jahweh at Mizpeh, the Israelites were saved by thunder from the attack of the Philistines (I Sam. 7:6-11). Then Samuel took a stone and set it between Mizpeh and Yeshana and called its name Ebenezer, (אֶבֶן הָעֵזֶר) for he said, "Hitherto the Lord has helped us" (I Sam. 7:12).

Gardens of Adonis.

In Isaiah 17:10, the Hebrews practised the planting of Adonis, as can be seen in the reference, "though you plant your gardens of Adonis, and stock them with vine-slips of an alien god." According to Dr. S. H. Hooke, they sowed barley, corn, lettuce, anemone, and various kinds of flowers in baskets, or jars of earth. The seeds were watered and sprang up rapidly, only to wither as rapidly. After eight days they were carried out, with the images of the dead Adonis, and flung into the sea, or the rivers. A similar custom was practised in connection with the funeral rites of Osiris. This belongs to the category of sympathetic magic, in which natural phenomena are thought to be produced by imitating them on a small scale.[87]

Jahweh.

In the following passages, we can see that Jahweh is described as the storm-god, or the rain-giver. Moreover, Jahweh appears in a cloud (Exod. 24:15-16; 34:5; Lev. 16:2; 12:5; I Kings 8:10; Ezek. 10:4), rides upon a cloud (Isa. 19:1), and makes the clouds his chariot (Ps. 104:3).[88]

> "And he rides upon the heaven, and in the sky." (Deut. 33:26)
>
> "When Jahweh appeared, there was thunder and lightning, with a heavy cloud over the mountain." (Exod. 19:16)
>
> "Jahweh bowed the heavens and came down; thick darkness was under his feet. He rode upon a cherub, and flew; and he sped with the wings of the wind. . . . . The Lord thundered from the heavens, the Most High (עליון) uttered his voice. He let fly his arrows, and scattered them, lightning, and discomfited them." (II Sam. 22:10-15)
>
> "He, also, sends his lightning to the ends of the earth." (Job 37:3. Cf. Job 28:26; 38:25; Ps. 18:14, 144:6)

As the storm-god and the rain-giver, Jahweh has a special power of keeping back the rains, or of bringing forth the rains. He also brings the flood. Thus Jahweh reveals his power over Nature.

CONCLUSION

Failure, or deficiency, and surplusage of excess of rain were influential in Hebrew economic and religious life. Especially in their religious experience and religious history, the uncertainty of rainfall in due season was considered by a small minority, the Hebrew prophets, as the grace of Jahweh, or his punishment upon the people.

Not only in Palestine but in the Ancient East generally, where the year is divided into two seasons, the dry season (Summer) is considered the death of all living beings, and the rainy season (Winter) is considered the resurrection of all Nature. These natural phenomena became the annual religious festivals which comprised such elements as the dramatic representation of the death and the resurrection of the god. In such a story as the annual combat between 'Aleyn and Môt we have what is probably the oldest version of the Tammuz-Adonis myth, which seems to be the prototype of the Jewish agricultural feast of Tabernacles. The object of this ceremony was to secure fertilizing rain for the following season.

Even if we leave out of account the origin and derivation of the words and phrases of the cult, the purpose of this ritualistic religion is the securing of the well-being of the community by the due performance of ritual actions.

I have tried in the foregoing pages to show how rain has played its part in the development of Hebrew religion, by a limited study of the "myth and ritual" of the Hebrews, in relation to the "culture pattern" of the Ancient East.

NOTES.

1. Cf., W. R. Smith, The Religion of the Semites, 1927, p. 106. "In Palestine, the corn crops are mainly grown without irrigation on the land watered by rain alone."

2. W. O. E. Oesterley and T. H. Robinson, Hebrew Religion, 1933, p. 32.

3. See, among others, Josh. 17:7; 19:21, 37; I Sam 28:7; Neh. 11:29; Gen. 38:14,21; Josh. 15:32, 34; 19:7; Num. 34:11.

4. W. O. E. Oesterley and T. H. Robinson, ibid, p. 35.

5. Ibid., p. 169, n. 3.

6. Ibid., p. 106.

7. Ibid., p. 106, and n. 1.

8. See Exod. 24:15-16; 34:4-5; 19:20. Cf. I Kings 18:10-12.

9. Cf. I Kings 5:6; II Chron. 2:8. The odor of its cedar forests (Jud. 9:15; Isa. 2:13).

10. Cf. Cant. 4:15.

11. Oesterley and Robinson, op. cit., pp. 106-107.

12. J. W. Jack, The Ras Shamra Tablets, 1935. p. 20.

13. Ibid., pp. 19-20.

14. Ibid. (Gressmann. Texte z. A. T., 2nd Éd., p. 345.)

15. G. A. Barton, Archaeology and the Bible, 1925. p. 62.

16. See Appendix.

17. Num. 24:16; Deut. 32:8; Ps. 18:14; 46:4 (Heb. 5) 47:2 (Heb. 3); 7:18 (יהוה) 57:2 (Heb. 3); Dan. 7:22, 25, (עליון)

18. J. W. Jack, op. cit., pp. vii, ix.

19. Ibid., p. 17.

20. JAOS, 53(1933): 97ff.

21. G. A. Barton, Semitic and Hamitic Origin, p. 289.

22. Published 1935. p. 83.

23. JPOS, Vol. XII, p. 190.

24. ZATW, 1932. p. 96.

25. Ἐλιοῦν καλούμενος Ὕψιστος (op. Euseb. Praep. Ev. I., 10 11.12). See Skinner, Genesis (I.C.C.), p. 270. Also Driver, Genesis, p. 164.

26. J. W. Jack, op. cit., p. 16.

27. Ibid., p. 17.

28. W. F. Albright, JPOS, XII, p. 190.

29. Ἐλιοῦν has a consort Βηρουθ=Bêrût who is a goddess of fresh-water, wells, and fountains.

30. W. F. Albright, JPOS, XII, p. 190.

31. Tammuz has various characteristics, according to ages and locality. For example, Tammuz was originally a god of vegetation, and later of fresh-water. Tammuz was the incarnation of some kind of wood (cedar). As the son Ishtar, Tammuz was the sprouting corn. As the young man, he represent the corn which falls before the sickle. Tammuz is "Lord" and shepherd of Heaven, son of Ea, and a healer who has power over evil demons. He is connected with serpent-worship, symbolic of the powers of the earth. Tammuz, also, is a rain god. The lamentation for Tammuz is nothing but the prayer for rain. In Ezek. 8:14, women sat at the northward gate weeping for Tammuz. The northward is the seat of rain gods. See above.

32. Cf., Virolleaud, Communication to the Academie des Instriptions, 16th February, 1934, in Jack, op. cit., p. 17.

33. JAOS, 52(1932)3:231. "Ishtar's Descent." An outline of this poem is as follows: Tammuz was attacked by a wild animal in the field on a hot summer day. The goddess, Ishtar, went to the "Land without return" to fetch him from there. Ishtar arrived at the gate of Aralu and endeavored to get in by smashing the door. Eresh-ki-gal, the queen and mistress of Aralu, is grieved upon hearing of the news of Ishtar's arrival, for Ishtar's disappearance from the world means death. Ishtar must pass through the seven gates, the demand of Eresh-ki-gal. At the first gate she removes the great crown from her head; at the second gate, the earrings of the goddess; at the third, her necklace; at the fourth, the ornament on her breast; at the fifth, her belt of precious stones; at the sixth, her bracelets; and at the seventh the covering over her loins is removed, and she stands naked before Eresh-ki-gal. The removal

of one ornament after the other symbolized the gradual decay of vegetation. Ishtar receives sixty kinds of diseases in all parts of her body. The disease expresses the same idea as the removal of the ornaments. After the disappearance of Ishtar, productivity comes to a standstill. Fertility ceases. (Schräder: Die Höllenfahrt der Istar. Ein altbabylonishches Epos. Giessen, 1874. Jastrow: The Civilization of Babylonia and Assyria, pp. 453ff. Jastrow: Religion of Babylonia and Assyria, 1898. p. 571.)

34. Môt is a son of El in the Ras Shamra Tablets. He personifies Summer and Autumn. He also perishes under the scythe, and retires to the underworld until the following Spring. Among the tablets there is a poem describing the annual combat between Môt and אלאין . When the one disappears, the other comes to life and reigns as King. (See Jack, op. cit., pp. 17,18. Albright, "The North-Canaanite Poems of 'AL'ÊYAN BA'AL and the 'Gracious Gods'", JPOS, XIV., pp. 101-140. "The North-Canaanite Epic of 'AL'ÊYAN BA'AL and Môt," JPOS, XII, pp. 185-208. ASOR, XLVI, p. 15; L, pp. 13ff.

35. Melchizedek, the priest of אל עליון in Salem (Gen. 14:18) seems to be a figure handed down by tradition. Salem is usually understood to be an archaic name for Jerusalem. (Josephus, Ant., i. 180. The Targum of Onkelos. The Targum of Jonathan. Ps. 76:3.) Jerusalem was already called Uru-salim in the Tel el-Amarna (c. 1400 B.C.). "Uru" means "city." See Driver, Genesis, p. 164-165. Skinner, Genesis, p. 270.

36. In " יהוה אל עליון קנה השמים וארץ " of Gen. 14:22, the יהוה is probably an addition to the text, wanting in the LXX, and the 'Syriac Version.' While the 'Samaritan Recension of the Pentateuch' has האלהים . Skinner, op. cit., p. 271.

37. At the time of the grape harvest in the seventh month; the moth of תשרי (A New Standard Bible Dict., p. 265.) The ordinal for the Feast of Tabernacles occurs in Exod. 34:22b (J), Lev. 23:39 (H), 33-36; Num. 29:12-38 (P).

38. A New Standard Bible Dict., p. 265.

39. G. A. Barton, Semitic Origin, p. 108.

40. Ibid., p. 112. Traces of a festival of the god Tammuz, preceded by wailing for him, are found in Babylonia, Palestine, and Phoenicia.

41. Quoted by Oesterley in "Myth and Ritual," edited by S. H. Hooke, p. 137.

42. Ibid., p. 138.

43. Thackeray, "The Septuagint and Jewish Worship, 1921, p. 17. Quoted by Oesterley in "Myth and Ritual," p. 138.

44. There is a conception that Tammuz is male in heaven, and Ishtar is female on earth. The union of heaven and earth is the power of self-creation. The regular recurrence of the perods of growth and decay depend upon this union. Under such a conception, women (a sacred woman, or virgin, קדשה , "harlot"), and men engaged in a sacred marriage, after the lamentation for Tammuz. It took place under the green tree, or on the high place, or in the so-called Temple (booth). See I Kings 14:23; 17:9,29, 32; 23:8; 28:8; II Kings 16:4; 17:9; II Chron. 28:25; Jer. 17:2; Ezek. 6:13; Deut. 12:2; Hos. 4:13; Josh. 24:26; etc.

45. Construction of the palm-branch: see Oesterly, op. cit., pp. 140-141. Fig. 17.

46. For example, on an Egyptian relief belong to the 18th dynasty (c. 1600-1350 B.C.) the deity dispenses food and drink from a palm-tree. Oesterley, op. cit., p. 141.

47. See in detail, Oesterley, op. cit., pp. 142-144.

48. A New Standard Bible Dict,, p. 265. In Japan, fires are kindled on the mountain in the midst of Summer or Spring for the rain festival.

49. Much space is given to this fast in Lev. 16:1-34; 23:26-32; Numb. 29:7-11. Its germ seems to be found in Ezek. 45:18-20,25.

50. Barton, Semitic Origins, p. 289.

51. In II Kings 23:29, and II Chron. 35:24, the mourning for Hadad-Rimmon in Megiddo is described as the lamentation for the death of Josiah. In Megiddo, Ahab (I Kings 22:29-50) and Ahaziah (II Kings 9:27) had died before Josiah. Therefore, the lamentation seems not to be for the death of Josiah especially. The Hadad-Rimmon cult had long existed before Josiah. Ramman was the name of the chief god of Damascus (II Kings 5:18, II Kings 6:24; I Kings 15: 18, 20). Hadad was a Syrian god. Ramman is Rimmon. Hadad-Rimmon is a rain god.

52. Jack, op. cit., p. 19.

53. "Myth and Ritual," p. 187.

54. 14:16-19. The Priestly idea was that the annual atonement was a reconsecration of the altar of the santuary; the annual piaculum of the Day of Atonement interpreted as the general atonement for the sin of Israel during the past year. (W. R. Smith, op. cit., p. 416.)

55. Ta'anith, 25 b., quoted by Burrows in The Labyrinth, ed., by Hooke, p. 56.

56. Op. cit., p. 86.

57. The Religion of the Semites, 3rd ed., 1927. p. 231.

58. See N. H. Snaith: "The Dances of the Virgins," AJSL, 50(1934):129.

59. See "Canticles and the Tammuz Cult," by T. J. Meek. AJSL, Vol. 39, pp. 1-14, and "The Song of Songs and the Fertility Cult" in "A Symposium," pp. 48-69.

60. Ibid., p. 139. In Alexandria and Attica the weeping for Adonis was at this period of the year.

61. Snaith, op. cit., p. 139.

62. Ibid., p. 410.

63. Langdon, op. cit., p. 9, n. 10.

64. שׁלם, not מלקוש is only once used in Canticles.

65. זמיר is ritual song: (Exod. 15:2; Lev. 25:3,4; Isa. 5:6). The same word in Babylonia, zamaru, means "ritual-song" and appears as the title of Tammuz liturgies. See Meek, "A Symposium," pp. 50-51.

66. W. H. Schoff: "A Symposium," p. 86.

67. Ibid., p. 51.

68. AJSL, XXXIX, 6. n. 4. Langdon, opt. cit.

69. Meek, op. cit., p. 52.

70. Die Hebräer, pp. 197ff. (Quoted, "A Symposium," p. 53.)

71. As the name of Jerusalem, see p.39n35. As the proper name, Abšālom, II Sam. 3:3, אבשלום ; In the Rash Shamra Tablets, the word slm occurs occasionally as signifying "safety," "soundness," and hence slm was the god who gave safety. He is closely associated in the tablets with another god, named śaḥar ("the dawn" or "the morning"): Bauer: ZATW, 1935, pp.54-59

72. The personal epithet regularly applied to the bridegroom in the Song of Songs is dôdî. Dôdî is the god named Dod, or Adad, counterpart of Tammuz. See Langdon, op. cit., p. 6., esp. n. 1,2. p. 7,8.

73. AJSL, XXXIX, p. 7. n. 1. In the Amarna letters, no 152, Abimilki of Tyre calls himself 'servant of Shalmayâti' and Tyre 'city of Shalmayâti.' Shalmayâti is שלמית , the feminine of שלם . שלמית is most probably a title of Ashtart, or עשתרת . Cheyne: Traditions, p. 46.

74. Geshtinanna, the new grain goddess, goddes of vine. Langdon, op. cit., p. 149.

75. "A Symposium," p. 57.

76. Ibid., p. 67.

77. Hebrew Religion, p. 88.

78. While the narrative in I Kings 18, may have been "embellished in later ages," we cannot doubt that it contains a historic kernel, (Oesterley and Robinson, op. cit., p. 187).

79. We have no mention about the prophets of the Ashera in this narrative, with the exception of I Kings 18:19.

80. The Religion of Ancient Palestine in the Light of Archaeology, 1930, pp. 130-131. (In South Africa, an ox is killed for this purpose. HERE, Vol. X, p. 562.

81. Ibid., p. 432.

82. Cf. Jer. 16:6; Deut. 14:1. These phenomena at a later time were spread over the whole of the Mediterranean world, but they do not appear in Egypt until near the fifth century, B.C., and there seems to be no trace of them either in early Arabia, or in Mesopotamia. We certainly have evidence from an early period of the presence of the ecstatic in Syria, and of the recognition of his activities as directly inspired by a Baal. See in detail Oesterley and Robinson, op. cit., p. 165.

83. Oesterley and Robinson, op. cit., p. 187.

84. Langdon, p. 30. "In Babylonian religion no god was really thought of as sojourning for an extended period in the lower world, or of being brought back from the sleep of death, except Tammuz."

85. E. O. James, HERE, Vol. X., p. 562. No doubt the fact that stones are often regarded as the abodes of spirits accounts for their use as rain-making charms.

86. The Magic Arts, p. 247.

87. Myth and Ritual, p. 83.

88. Jahweh, who is pictured in Ps. 104:1-35, is the god of the waters and the rains. "O Lord, my God, who lays the beams of his upper chambers in the waters; who makes the clouds his chariot; who walks upon the wings of the wind; who makes the winds his messengers; his ministers, flames of fire . . . . . The waters stood upon the mountains . . . . At the sound of thy thunder they fled in terror. . . ."

APPENDIX

A Table Showing the Hebrew Variations and Uses of the Word "Rain" in the Old Testament.

מָטָר	רָבִיב	יוֹרֶה	גֶּשֶׁם	מַלְקוֹשׁ	זֶרֶם
Gen.2:5			Gen.7:12		
7:4			8:2		
Ex. 9:33					
9:34					
			Lev. 26:4 (pl.)		
Dt. 11:11					
:14		Dt. 11:14.		Dt. 11:14	
:17					
28:12					
:24					
32:2	Dt. 32:2				
Is. 12:17					
:18					
2 S. 1:21					
23:4					
I K. 8:35			I K. 17:7		
:36			:14		
17:1			18:41		
18:1			:44		
			:45		
			2 K. 3:17		
2 Ch. 6:26					

מָטָר	רְבִיב	יוֹרֶה	גֶּשֶׁם	מַלְקוֹשׁ	זֶרֶם
2 Ch. 6:27					
7:13					
			Ezr. 10:9 (pl.)		
			:13 "		
Job. 5:10					
28:26					Job 24:8
29:23				Job 29:23	
36:27					
37:6			Job 37:6		
38:26					
:28					
Ps. 72:6	Ps. 65:10 (11 Heb.)				
105:32	72:6 (pl.)				
135:7					
147:8					
Prv.26:1			Prv.25:14	Prv. 16:15	
28:3			:23		
			Ec. 11:3		
			12:2		
			Ca. 2:11		
Isa. 4:6			Isa. 44:14.		
5:6			55:10		

Isa 30:23					
Jer.10:13	Jer.3:3 (pl.)	Jer.5:24	Jer. 5:24	Jer.3:3	
51:16	14:22 "		14:4	5:24	
			14:22 (pl.)		
			Ez.1:28		
			13:11		
			:13		
			34:26 (pl.)		
			38:22		
		Hos.6:3			
		Hos.10:12	Hos.6:3	Hos.6:3	
		Joel 2:23	Joel 2:23	Joel 2:23	
Amos 4:7(verb)			Amos 4:7		
	Mic.5:7 (pl.)				
Zech.10:1			Zech.10:1		
			14:17	Zech.10:1	

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